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John E. Zercher

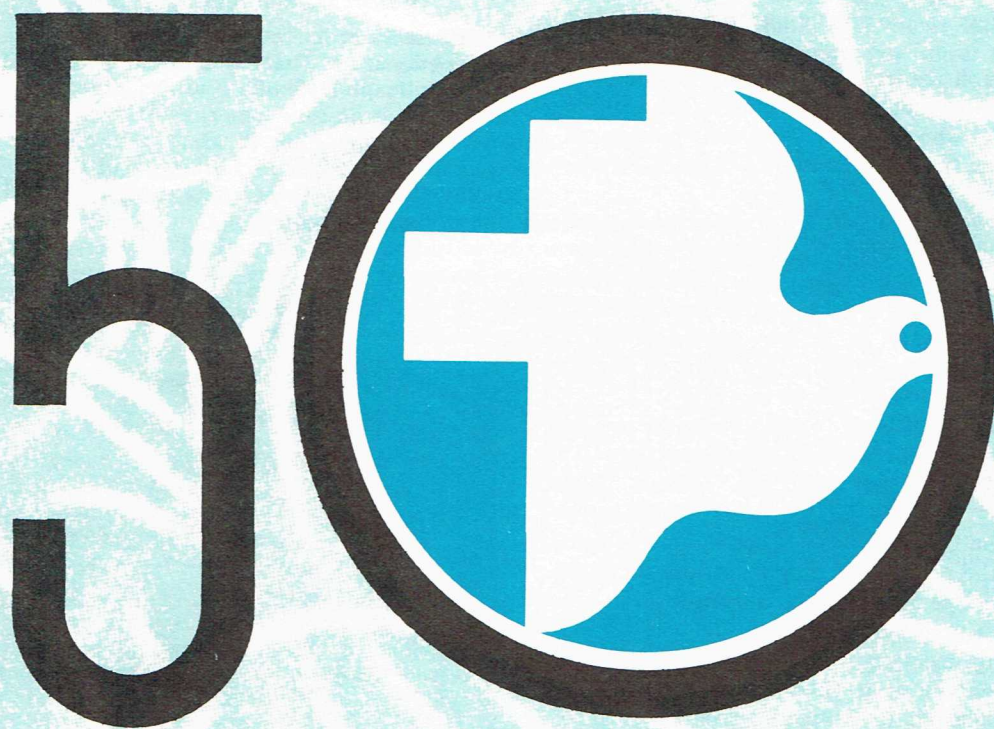
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Evangelical **VISITOR**

July 25, 1970



YEARS

1920-1970

Mennonite Central Committee



From the Editor

The Mennonite Central Committee was born in 1920 amid the devastation left by World War I. It took two decades and another world war for the Brethren in Christ to become a part of this world-wide ministry in the Name of Christ.

The sounds of war were being heard in the distance when the General Conference of 1940 records our initial association with MCC. The General Conference Minutes of 1942 includes the first report from a "representative on M.C.C." This report contained an item which stated that "the MCC by-laws were revised to include the Brethren in Christ . . ."

In this issue of the *Visitor* and in many of our congregations the Brethren in Christ join all constituent groups of MCC in commemorating a half century of MCC's ministry to human suffering and need at home and around the world.

The name of Orie Miller is as familiar in many a Brethren in Christ home as would be the name of one of our own denominational leaders. For many years he was to most people "Brother MCC." We honor him and this occasion with an abridged version of his address to the annual meeting of MCC last winter.

Among us as a denomination several names come to the fore when we speak of MCC: Rev. E. J. Swalm with his long and deep commitment to the peace position; Dr. C. N. Hostetter, Jr., who for many years was Chairman of the Mennonite Central Committee; and Norman and Eunice Wingert, veteran relief workers under MCC.

We hear from one of them as Norman Wingert's by-line appears three times in this issue. This would require no explanation to those who know him. This man, who lost a leg as a youth, but who has travelled far as a man, has given, with his wife Eunice, two decades of service in the Name of Christ, literally, around the world. It could very well be that in Austria or Hong Kong or Burundi there are people who believe that Jesus is slight of stature and walks with a limp.

But Brother Wingert is more than a relief worker—he is also a writer. So our readers will find a short article on page four; a typical parable on page six; and one of his poems on the back cover under the feature "The Contemporary Scene."

The Mission section relates how the Church in Africa bends a program to the needs of the people rather than the people to a program; a lost puppy in Japan is a means of furthering the message of Christ; and nursing in India is a broad and varied calling.

For many denominations the camp meeting dates back for more than a century; for the Brethren in Christ about thirty-five years. But just like programs in Africa are created for people and not people for programs, just so it is with camp meetings here in North America. The editor of *The Wesleyan Advocate* takes a look at camp meetings and we share his editorial in "Pulpit and Pew."

It is almost surprising that we have said not a word about the Centennial General Conference. We will in the next issue. It will be the Conference Issue. Only this at this time: The brethren and sisters of the Pacific Conference lived up to the high standards set for them by their predecessors in the conferences past—especially 1960 and 1965. We were entertained efficiently and graciously and this is a commendable combination.

calendar

MCC 50th Anniversary Sunday: July 26
Roxbury Campmeeting: July 29-August 9
Memorial Campmeeting: August 15-23
Niagara Campmeeting: August 16-23
Ministerial Emphasis Sunday: September 6

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Editorial

The Ecumenical Age

"Ecumenical" is one of those emotional words that turns on feelings and turns off reason. Perhaps if we spell it with a small "e" it would help. Its basic meaning is "world-wide." Its popular meaning is "organizational church unity." For my purposes I will restrict its meaning to those relationships which a denomination has with the wider Christian community.

In our case the denomination is the Brethren in Christ. For us the ecumenical age began in the late decades of the nineteenth century. The identification with the Holiness movement; the entrance into missions at home and abroad; and the acceptance of the Sunday school had ecumenical implications resulting in fellowship and involvement on a scale which went beyond denominational lines.

But officially the ecumenical age for the Brethren in Christ did not begin until the late thirties of our present century. But by the end of the forties we had identified officially with three organizations representing concerns which we shared as a denomination. In 1942, after several years of increasing involvement, the denomination had representation on the Mennonite Central Committee. In 1949 the General Conference authorized an application for membership in the National Association of Evangelicals. In 1950 similar approval was given for the National Holiness Association.

It took a long time to arrive. But in a period of ten years the denomination, by action of General Conference, moved from an observer to full membership in three organizations—representing the several facets of the church's heritage.

Now on the Fiftieth Anniversary of MCC we pay tribute to this organization and reflect on what our association of three decades with MCC has meant to us as a church.

It has revitalized the doctrine and our practice of non-resistance. It would not be quite accurate to suggest that the doctrine of non-resistance had become non-existent by the end of the 1930's. For there were those who were strongly committed to this teaching and were advocates of it by practice and word. However it would be accurate to state that World War II found us less than adequately prepared for the testing that the draft and the war were to bring.

There is today in nearly all areas of the Christian church an openness to the teaching of non-resistance. We have a singular opportunity and a sacred responsibility to bear faithful witness to this truth discovered by our forefathers as they sought to follow the teaching of the New Testament. We, indeed, need to do more teaching, studying and practicing of this doctrine but to the degree that we practice it and are prepared to bear witness to it is due in no small measure to the fellowship, insight, and encouragement we have received and continue to receive through our identification with MCC.

It has added a positive dimension to non-resistance. In connotation and too often in practice the term *non-*

resistance has had a negative meaning. MCC was born out of a concern to minister to suffering brethren. As World War II approached MCC became the channel through which Mennonites and later Brethren in Christ communicated with their governments. Out of those days of testing came a new concept of what it meant to be a non-resistant Christian. No longer was the meaning limited to a refusal to bear arms; it now included a willingness to serve in the name of Christ.

The concern evidenced for brethren in 1920 and which found expression in Civilian Public Service in World War II grew until it included a wide spectrum of human suffering and need. Indeed it had become for many a youth a new way of life long before the Peace Corps was envisioned by the late President John F. Kennedy.

It is easy to idealize this new thing within our church. But we do recognize that not all service was rendered because of Christian motivation. There were youth who did not have the inner resources to live away from the discipline of home. These were a minority.

For most it was a concrete expression of their Christian faith. For them the Christian life has taken on a new meaning. No longer will they be satisfied with getting and keeping. The shadow of the cross has fallen across their lives. They are members of the "Order of the Towel."

It has deepened our Anabaptist roots. Our roots are Anabaptist. We exist as a denomination because of the truths our founding fathers learned from their German-Swiss Anabaptist parents.

There were in these past decades influences at work which would have absorbed the denomination in the broad stream of evangelical protestantism. Concern for separation and discipline had led to legalism and reaction had set in and the pendulum had begun to swing. We were convinced that a nineteenth century culture was not necessarily the identifying mark of spirituality but we were not quite certain what these marks were. We were increasingly conscious of our size. We were concerned with relevance; faithfulness seemed to limit our effectiveness. There was a religious revival following World War II with accompanying growth in church membership and we wanted our share.

In all of this it was easy to forget that there are two crosses in the gospel message—the cross Jesus bore and the cross his disciple must bear. It is a heresy to proclaim only one. This our forefathers knew. They had learned it from their Anabaptist parents.

Those to whom we look as our founders not only transmitted an understanding of discipleship they also knew something of church life that went beyond the preaching of the word and the administering of the sacraments. To become a part of the body of Christ brought great benefits but it involved sobering responsibility. Here was a new community of faith, and discipline, and caring and sharing.

There were influences which militated against the preservation of these insights entrusted to the Brethren in Christ. Our association with MCC provided opportunities for relationships in education, publishing, and missions through which these insights were strengthened and our roots deepened.

I am convinced that Dr. Ernest Boyer was correct in his closing address to the General Conference in observing that our heritage as a church uniquely endows us to minister to a lonely, confused, and frightened world. Our association with MCC has aided us in our preparation for this ministry.

Let us not become obsessed with being relevant. May our first concern be that we are faithful. If we are faithful we will be relevant.

God's Miracle Among Us

Orie O. Miller

"Eager to maintain the unity of the Spirit in the bond of peace" (Ephesians 4:3) is one of the more apt scriptural words characterizing the church fathers of an older generation.

However, by 1920 after "The War to End War" and the wider world becoming visible, another scriptural word, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10), seemed particularly applicable to the circumstance, and easily led to MCC and this wider brotherhood structuring.

The American Friends Service Committee, founded in 1917 and preceding MCC by several years, had taught us much about consensus and non-polarization, and respect for differences in decision making. One notes all MCC actions of the first 20 years "unanimously" passed and the steady moving towards Holy Spirit-led-togetherness. By 1941, and the particular preparation of the six years preceding in our non-resistance and peace position understanding, one found this "togetherness" possible from grass roots—youth to old age and leadership.

Romans 12:21: "Be not overcome of evil, but overcome evil with good," and Matthew 5:38-41: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also . . .," was speaking to all of us across the North American (US and Canada) brotherhood, plus the Brethren in Christ, via Civilian Public Service, Voluntary Service, War Sufferers' Relief, and with world vision pull and tug. MCC in mission was by then sensed, although not yet ripely spoken as a two-sided entity.

And so this Anabaptist scripturally-

The writer was the first of the two initial MCC workers and for a major portion of the first fifty years of MCC its executive secretary.

MCC FIFTIETH ANNIVERSARY

It was in 1920 that two young men went to Russia with relief goods for suffering brethren there. They were the first MCC workers. One of these young men, Orie O. Miller, now 77, was present at the Chicago Meeting for a Fiftieth Anniversary celebration, and spoke on the subject, "God's Miracle Among Us—The Meaning of the Past 50 Years." It impresses one to know that in the 50 years of its history, more than 4,500 persons have served with MCC, but spiritual experience and spiritual fruitage cannot be computerized and who can tell the total of intangible benefits that have accrued from tangible help given: despair dissolved, faith renewed, hope restored, souls saved! And the benefits to the 4,500 workers themselves might, for all we know, weigh in as heavy as do the benefits to the millions whom they have helped. We thank Orie Miller, praise God for the miracle that He has wrought among us and pray for the present Administration as MCC continues its mission into the next 50 years.

Norman A. Wingert

unique vision could begin to flower, as at no time in brotherhood historical background heretofore. This vision of so much promise in the 1525-1540 Swiss brethren days, which through and after dire persecution, reemerged in Pietism, and similarly in Holland eventually into Liberalism, and flowering for a time in Moravian brotherhood communities, then there into legalism, now in its freedom-setting, promised and promises much.

MCC's accepted scriptural priority of prayed-out Christian-committed workers, and after this, contributed varied gifts and things "In the Name of Christ" and the needed administration—not only simplified the treasurer-controller function but prepared for the merging with mission and world brotherhood partnership in Gospel outreach obedi-

ence. Even before this ripeness, MCC here and there took and still does a "John the Baptist" forerunner role, and then phased out to a John Mark to Paul role, without John Mark's lapse.

And so from this 1970 MCC perspective, may there continue being rather than becoming, mobility rather than arrival—a new Galatians 6:10 world brotherhood perspective, in unique testimony to "brother" in Christ and to "brother" partner in continuing outreach in obedience to our Lord's commission to every man. May affluence be shared via heaven's bank account. May the "eagerness" characterizing 1919-20 characterize 1970 as well. And may similar love of word and sensitiveness to Holy Spirit breakthrough and leading, and in seeing "all things made new" continue likewise.

MCC Projects the 70's

"We should be able to continue the growth in number of persons serving in the Mennonite Central Committee as we move into the Seventies.

"We have moved from 368 persons in 1959 to 700 persons in 1969. The financial report would indicate that our income has grown in a commensurate manner." These are the words of William T. Snyder, executive secretary, MCC.

In light of such steady continuing expansion, MCC approved the following program projections for 1970.

Overseas

- two Paxmen to begin agriculture work in the Peloponnesus, Greece.
- to set up an Eastern Europe trainee program, especially for Polish and Yugo-

slavian young people, who would receive wages instead of pocket money, and receive orientation separate from other trainees.

—to enter into a new agreement with other agencies planning to continue in Algeria until 1975.

—to decrease substantially the distribution of material aid, especially used clothing in Jordan, East Bank.

—to explore the possibilities of co-operating with the Ecumenical Advisory Council for Church Services in Egypt.

—to increase TAP and Pax programs in the Oriental and Kivu provinces of the Congo, an area where the needs of the people have been more neglected than in other parts of the Congo.

—to recruit 150-200 families from the Altoplano (highlands) in Bolivia, and

assist them in re-settlement by providing technical services in health, agriculture and education, in cooperation with the Bolivian government which provides the land.

—to enter Jamaica with a modest TAP program.

—to pursue efforts to provide more assistance to needy people in areas controlled by the National Liberation Front in South Vietnam and within the Democratic Republic of Vietnam.

—to phase-out the Christian Child Care Training program in Korea and terminate the financial support of the Mennonite Vocational School.

Other Projections

The Voluntary Service department is planning a major expansion of program in urban areas of the US. It was observed that the continuing urban crisis calls for equal priority attention by MCC comparable to other crisis areas in the world, such as the Middle East, Bolivia, Vietnam and Nigeria. VS will also seek to establish a unit in another city where there are no constituent churches, such as Nashville, possibly.

A further major thrust for 1970 VS programming will be to inform, educate and seek the active involvement of persons and the resources from MCC constituency congregations in a reasonable radius of urban areas to help minister to the hurts of minority groups imprisoned in the inner city. MCC will be working with constituent churches or conferences in the urban areas rather than pose separate MCC programs.

As in the past few years, the Mental Health Services will continue its search for greater clarity, in defining what should be its precise role in the future, including relationship to church, to MCC, and for each psychiatric center to the community.

Peace Section will sponsor a second study tour in the Middle East, and a second fraternal visit to the Nazarene Christians in eastern Europe and explore ways of supporting their nonresistant testimony. Also, among numerous other projections, the Peace Section plans to develop with Mennonite Broadcasts, Inc., television spots on peace, and radio spots on alternative service; begin a newsletter to alternate with the *Washington Memo*; and in conjunction with MCC (Canada) sponsor a special study of how the church can best minister to draft-age refugees in Canada.

More Mennonite Disaster Service units in 1970 will incorporate young people and women into their organization and planning. The trend is away from MDS as a function for men exclusively. Also, MDS will continue to increase its efforts to help urban congregations to assist in "disasters" of the ghetto.

A Talk with Little Lien

M. B. Devadoss

I stood watching the moon and the occasional bursts of flares shot against the sky from Hontre Island. Nha Trang's beach was almost silent. I was alone.

"You don't have a friend?" The question interrupted my musing. I turned around and saw a small girl standing some distance behind me. Her face beamed a smile that showed she was teasing. She had features both Vietnamese and Caucasian: large, dark eyes; tousled hair, almost auburn; her nose, delicate and straighter than most Vietnamese. She wore blue trousers and a blouse, both slightly smudged with dirt. She held her hands behind her back and looked at me with her chin forward. Surprise and curiosity at her presence nearly made me forget she had asked a question.

After a few moments' hesitation, I responded with a brisk "No," shaking my head for emphasis.

"Are you an American?" she asked, judging from the color of my brown skin. I didn't answer.

"Do you speak Vietnamese?" she asked, still smiling.

"A little," I said. At this point my response to her was still cold, because I had met many children like this, who make friends with a foreigner for a few moments for the sake of ten piastres. They come around, ask the few questions similar to the ones I had just been asked and then hold out their hands for money. If I give them money, I immediately become "Number One" and "O.K." if not, I am "Number Ten" and must face their disapproval.

But something about this child was different. She seemed genuinely interested in me. After a while I stepped over to her and asked her in Vietnamese to sit down and talk with me. Through our conversation I learned that her name was Lien and that she was seven years old.

"Do you have brothers and sisters, Lien?" I asked her.

"I have no parents," she replied. Her smile faded and her eyes looked toward the sea. Her face showed a brief expression of pain as if the thought of her parents evoked memories of a deep hurt. Had her parents died when she was an infant before she had any brothers and sisters? Had they deserted her, or separated? I waited for her to speak again.

She changed her position, and still keeping her eyes on the water she

slipped her small hand into mine. Finally she began to tell me what she knew about her family. Part of the story had been told to her by her grandmother (now dead) and part of it she remembered herself. Her father, who was an American advisor in Vietnam, left one night and they had heard no more about him. Some years later soldiers from North Vietnam killed her mother, because she had lived with an American. The murder of her mother, her screams, the loud gun shots in the room, and her mother's blood on the floor were still vivid in Lien's memory.

Then I understood why Lien was on this beach all alone. She did not have a home. As I watched her closely, I sensed she had not eaten for many hours. "When did you eat rice last, Lien?" (In Vietnamese, the expression "to eat rice" means "to eat.")

She paused before she spoke. Reluctantly, softly, she answered, "Yesterday afternoon."

"Yesterday afternoon!?" I repeated her answer, and in my mind I asked myself, And what did she eat? And how many more Liens are there, hungry, maybe even starving? I felt compelled, as one does sometimes, to do something. I grasped her little hand tighter and led her toward a nearby outdoor restaurant.

It was hearty Vietnamese food and Lien ate hungrily. While we were eating, I told her I was from India, working in a Christian hospital. Knowing she would not understand what a laboratory technician was, I simply explained I examined patients' blood to see what made them sick. As she finished the last mouthful, an uncomfortable feeling started growing in me, for I knew I would soon have to tell her good-bye.

As we stood outside the restaurant, I made myself say the words, "I have to go home now." For what seemed many moments Lien looked up at me in silence with a sad face. Then, breaking the spell cast by her eyes, I touched her cheek and walked away from her with determined strides. I knew I was leaving her to an uncertain destiny—on the beach or wherever she could find a place to exist. I was leaving her to listen to the whispering waves of the ocean. Perhaps they could tell her about her future.

Now and then in my moments of solitary thought, I can still hear Lien's small voice asking, "Don't you have a friend?" and I am left to wonder if she asked that question for me or for herself.

The author is the first Indian volunteer to serve under MCC in Vietnam.

Revival at the Navajo Mission

Marion J. Heisey

A famine may come by at least two means. One, a pestilence, which is the invasion of a foreign element in a normal and healthy population. Secondly, a famine may come by the lack of nourishment through drought.

A spiritual famine was being experienced as a result of both of these methods at the Navajo Mission. The staff was spiritually lean; the Navajo Christians had lost their dynamic spiritual fervor; and it seemed as though spiritual growth was stalemated. Pestilence and drought were slowly causing spiritual paralysis.

Then it happened—a revival. Date—June 12-14. There were many contributing factors. There was the spirit of revival in Chaco where significant visits were made and decisions for Christ were witnessed. There was no revival campaign as such, but hearts were touched and there was evidence of the working of the Holy Spirit. This preceded the camp meeting by several months.

Then there was the tent crusade sponsored by five cooperating evangelical missions. Several hundred people were in nightly attendance. But after the fourth night of service, a wind storm ripped the tent in two, making it impossible to continue at that site. The Brethren in Christ Mission invited the crusade to meet on its campus, where meetings were held for the remainder of the week. There was response, but not overwhelming.

Another factor contributing to the revival was the week of staff devotions in the chapel following the tent crusade and preceding the local camp meeting. During these devotional periods some real searching was done. Confessions were made, prayers were offered in humility, heart searching meditations were read, compassion was evident, and burdens were heavy.

The first service of camp meeting was on Friday afternoon, but very few people were in attendance. There were only a few Navajos and the staff. The attendance was better Friday evening, but poor again on Saturday morning. Attendance picked up for the rest of the services, but on Sunday morning a disheartening thing "almost happened."

The writer is Superintendent of the Brethren in Christ Navajo Mission and Hospital, Bloomfield, N.M.

The evangelist felt he should leave after the morning service, but the camp meeting had been planned to conclude with an afternoon service. Peter Yazzie, the chairman for the services, felt impressed to have the congregation vote on whether they wanted the evangelist to stay for the afternoon service. All but one person voted for the evangelist to stay. He then felt it was God's will that he stay for the concluding service.

The afternoon service is when the real break came. The evangelist preached the message, and an invitation hymn was selected. As the congregation started to sing, there seemed to be a mass movement of people toward the front of the chapel. Fathers, mothers, grandfathers, grandmothers, sons, daughters, and teenagers came forward. The front of the chapel was becoming congested with people, but it was the most beautiful congestion eyes could behold. The invitation was extended, and more people came to the front. Navajos and staff were weeping, praying, and searching their hearts. Finally, the pastor dismissed the congregation with the comment that there were more people at the front than were left in the audience to pray for those who came forward. He invited all the remaining Christians to come to the front benches to pray. This was the first time the mission chapel had witnessed such an outpouring of the Holy Spirit on so many people at one time.

Then there came a period of expression and testimonies from the people. The Navajo evangelist, well versed in both English and Navajo, interpreted all the testimonies. Many unique expressions were given by both Navajo and staff. One Navajo man, a chapter leader, said he had been concerned about the Mission for some time, and he thanked God for what happened that afternoon. Some Navajos sang their testimonies, and many of them wept as they told about their backslidden condition. The service lasted past the evening mealtime.

Yes, a revival happened at Navajo Mission, and it continues even now. Staff are continuing to search their lives and hearts as they seek God's will for their lives. New zeal has overtaken the staff, new radiance is seen in their lives, new vitality has quickened their steps, and genuine compassion is evident in

their living. Navajos, too, have changed. As Navajo and staff work together there is communication, love, interest, and sharing that has been absent for some time. We thank God that He is not dead, but very much alive. Revival is not a thing of the past for the Brethren in Christ Church. But the criteria for having one is much the same as it was a decade ago, or two or three. Conditions for revival have not changed—only people have.

POMP

Norman A. Wingert

A fifty-foot strip of red carpet was being unrolled to the door of the first class passenger cabin as we, the "common herd," were entering the large economy-fare compartment of the China (Nationalist) Air Lines plane. The flight was to be from Seoul, Korea to Taipei, Taiwan. A 26-man military honor guard in spotless white uniforms then took precise position along the edges of the unrolled and newly swept plush walkway.

For half an hour the guard stood at attention, while inside for half an hour we waited and gawked, wondering who the august personage would be who was being accorded the special honor. He must be a very VIP, for only for such would the airline delay its scheduled flight, using up fifty hours of passenger time.

Four limousines finally rolled onto the airport pad. Out came a dozen non-uniformed men. The tallest of them and a second man were soon surrounded by a battery of cameras. They were evidently guest and host of an important state affair.

After posings and hand-shakings and bowings, the smiling but dignified principals stepped onto the red carpet, the host going only part way, the guest walking the full length of the red carpet and casually mounting the steps to his first class seat. A few minutes more, and the craft was airborne.

As we were sailing across the China Sea, I thought I saw a tiny bit of history being made; I was seeing the most recent of the long list of VIPs of the Ancient East's forty-century history—kings, knights and conquerors who have

(Continued on page eleven)

The writer and his wife Eunice terminated their service with MCC, Reedley, California, as of May 31. Norman is now on a round-the-world writing mission. A note on the bottom of his letter said, "... Eunice is still assisting there [MCC Reedley]."

Evangelical Visitor

Religious News

Pax Team Aid Peruvian Earthquake Victims

Two weeks after the tragic earthquake in northern Peru, a Mennonite Central Committee team of six Paxmen from Bolivia were at the mammoth job of assisting in relief and reconstruction.

The emergency Pax team plans to be in Peru for six to eight weeks, concentrating their skills in the Cajacay area, a town of 300 families. "In this town there are no buildings left in a condition so that they can be occupied," writes Dale Linsenmeyer, MCC director for neighboring Bolivia. Also in the area are a number of isolated villages of 100 to 150 families which have not yet been contacted by emergency teams.

The Paxmen are living in tents on the football field in the town of Cajacay. They keep daily contact by battery powered radio with Lima. They live on donated relief supplies including canned nuts and Canadian hams.

The Wingerts Retire

Rev. and Mrs. Norman A. Wingert, Reedley, California, are retiring after more than 20 years of service under the Mennonite Central Committee. For the last five and a half years they have served as directors of the West Coast Relief Center at Reedley. Before that they were in overseas assignments in Germany, Austria, Japan, Hong Kong, and Burundi, Africa. Rev. Wingert is currently on an around-the-world writing assignment to observe and report the impact of MCC's ministry during the last 50 years.

A. A. Allen Death Ruling Won't Be Contested

A coroner's report showing evangelist A. A. Allen died in San Francisco of alcoholism won't be challenged by the directors of his organization.

Evangelist Allen, 59, was found dead in a San Francisco hotel room June 11. A coroner's report showed cause of death as "acute alcoholism and fatty infiltration of the liver." His body was found in the Jack Tar Hotel after an associate in Miracle Valley, Ariz., was unable to reach him "by phone and initiated the search.

Crime Up by 13 Percent

During the first quarter of 1970 serious reported crime in the U.S. jumped 13 percent compared to the like quarter of 1969.

The FBI's uniform crime reports showed that the beginning of a decline marking President Nixon's first year in office reversed itself in 1970. Crime rose only 10 percent in 1969.

MCC Programs Continue in Jordan

MCC programs in Jordan continue to operate following the evacuation from Jordan of all MCC's North American personnel by the 13th of June.

MCC director for Jordan, Virgil Claassen, left affairs in the hands of Nassri Zananiri, a member of the MCC staff in Amman. Zananiri reports that "the sewing centers, kindergartens, needlework and offices are able to carry on in spite of the absence of expatriate co-workers."

MCC worker Margrit Schonmann, of Swiss nationality, elected to stay in Amman and is presently working there with the Red Cross and the Palestinian Red Crescent.

Virginia Churches Integrate, Merge

A white congregation in Big Stone Gap, Va., has welcomed a small Negro church in a notable merger.

The event was considered a major incident in the United Methodist Church's Holston Conference which covers portions of Virginia, West Virginia, Tennessee and Georgia.

British Methodists Back Union; Merger Now Up To Anglicans

Eventual union of the Church of England and the Methodist Church in Britain became more probable, if not certain, when the Methodist Conference gave a second resounding vote in favor of ultimate merger. Last July, the conference, meeting in Birmingham voted 77 percent in favor of entering the first stage of union—intercommunion. The matter was then referred to the synods for confirmation and here the Conference gave the second and final vote ratifying its first decision. Voting by ministers and laymen this time was 485 to 124—79 percent favoring union with the Anglicans.

Notre Dame Praises Objectors

A statement issued at Notre Dame commending men who conscientiously object to fighting in a specific war was signed by 30 of the university's 32 theological professors.

The statement maintains CO's "should be given the same opportunities to obtain conscientious objector status as men who oppose war in any form."

"Apartment Minister" Serves Philadelphia

A United Methodist "apartment minister" is attempting to ease the loneliness and boredom of tenants living in 36 large apartment buildings of the inner city area of Philadelphia.

"Maybe I can help someone get a job or get medical attention," said the Rev. Bobby G. Boyd of Arch Street United Methodist Church. "But mainly I just listen; that's my Christian mission." He launched the apartment ministry in October.

Local Churches Form A Housing Corporation

Local churches in Portland, Ore., have formed a private corporation, named for an Old Testament prophet, in an effort to make a small dent in Portland's bleak low-income housing picture.

The Micah Corp. was established to "improve the living conditions and neighborhoods of low-moderate income families and to demonstrate that decent housing at reasonable prices can be provided on a sound business basis by a private, profit-making firm."

The aim this year is to buy and rehabilitate 12 houses and to sell two. The churches have posted \$20,000 in working capital.

Graham Sees Europe's Evangelical Interest Having An Effect on the United States

Evangelist Billy Graham expects a "strong" move toward the Protestant evangelical faith in Europe to have significant impact on U.S. religion.

America always follows Europe on theology, he said at a press conference held on his arrival in New York City for a five-day crusade at Shea Stadium. Mr. Graham called attention to European, particularly German, indications of a resurgence of evangelical Christianity, which he identified with this position and called it the "historic" or "orthodox" religion of the biblical message.

Clergy Calls for "Two-legged" TV Gospel

Religious programs on TV are no longer religious.

This amazing criticism of network religious shows comes from the Rev. Richard Gilbert, chairman of the Division of Mass Media of the Board of National Missions of the United Presbyterian Church.

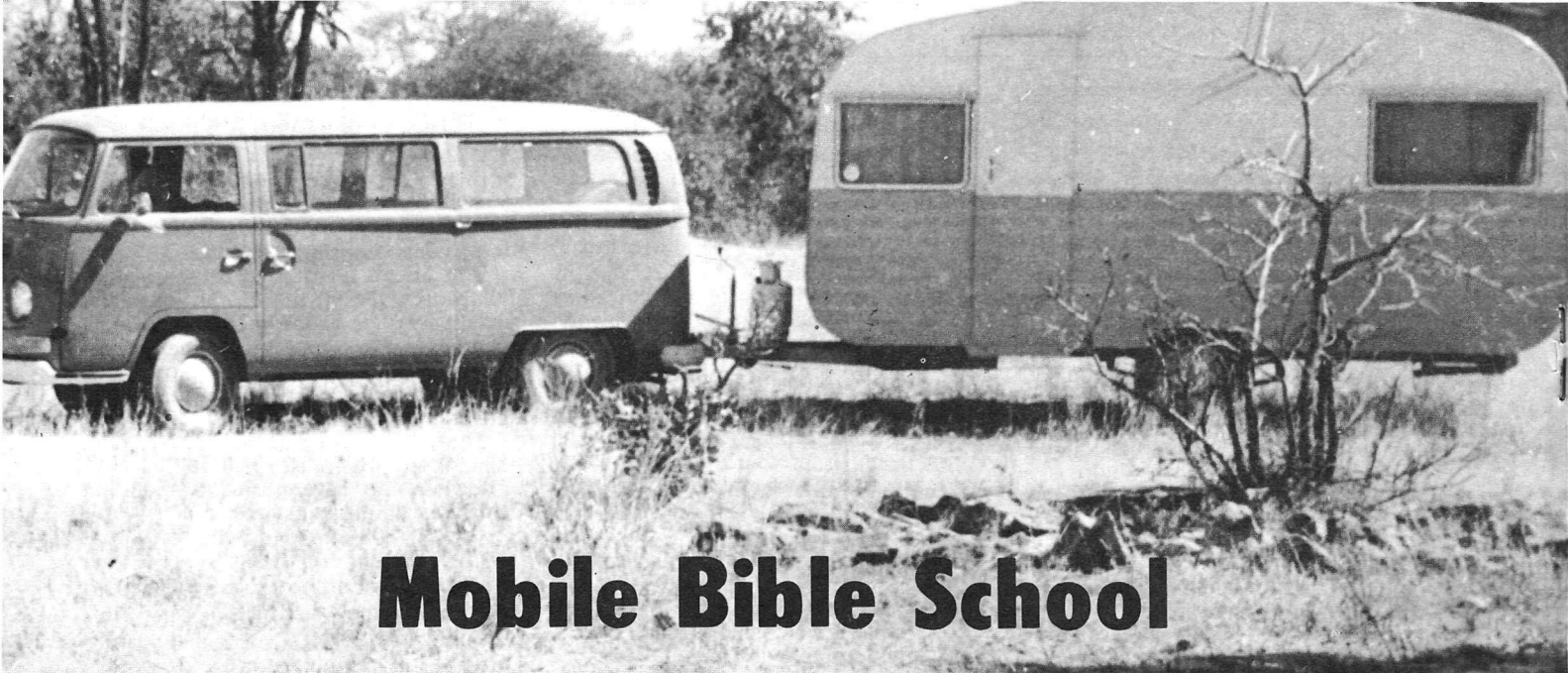
"We've gone through a fierce period of secularity in the church and in religious programming," he is quoted in the June 13 TV Guide. "Everything is flat, flat, flat. You'd think religion was on its last legs, that there was no such thing as the transcendental, the spiritual, no such concept as salvation, or man's relation to God, or God's finding man."

The Rev. Mr. Gilbert said religious telecasting needs now a "two-legged gospel—the left leg being social concern, and the right being salvation."

"Protestantism has been limping along on the left leg for 15 years," he said. "What's needed today, both in the church and in religious programming, is body and soul."

"Decision" Now At 4 Million

Decision, monthly publication of the Billy Graham Evangelistic Association, has now surpassed 4,000,000 circulation. Dr. Sherwood E. Wirt is editor.



Mobile Bible School

--to extend Bible study privileges to more people

Above: The VW Kombi and van—where the teachers lived and taught.

Pilot Projects—1969

For the nurture and training of persons at the local church level, since attendance at the Bible Institute itself is possible for only a limited number, three pilot schools were conducted. Albert and Perle Harvey conducted schools at Sitezi and Longfield; Jacob and Nancy Shenk, at Kumbula.

The experience thus gained supplies the groundwork upon which the more permanent plans for the Mobile Bible Schools are being developed. By General Conference time last December a Land Rover had been purchased and, since then, a caravan to provide for the living needs of the Mobile Bible School directors at their various locations. The potential for this new venture appears vast.

Resultant Discussions and Decisions—1970

Two basic concepts of mobile training

emerged and were discussed at the March 1970 Executive Board Meeting.

1. Go to a church and spend six weeks there, having pastors and others come for daily afternoon (or evening) classes.
2. Set up a number of centers and have classes one evening a week at each place, using special books for home study between visits.

In Rhodesia the Glenn Freys will carry on the Mobile Bible School according to the first scheme, using the Land Rover and caravan.

In Zambia, the second concept will be developed. It is suggested that five extension centers could be chosen—centers convenient for people from a group of churches to attend classes one evening a week. The teacher would leave Sikalongo (where Choma Bible Institute is located) on Monday after lunch and

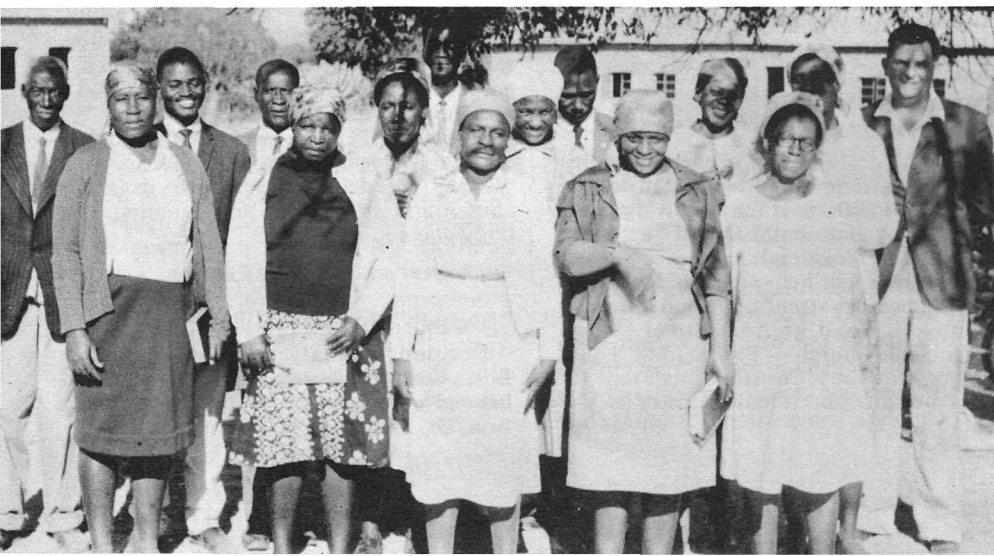
proceed to the closest school (say, Singani). Two subjects would be offered each term. The class would be taught after a short devotional/fellowship period and study materials given to the student to prepare him for next week's lesson. The teacher would camp over night at the first center and spend the next morning at office work, preparing materials for the program, or in spiritual counseling, or in visitation. Then he would move on to the next center for Tuesday's classes—and so on through Friday. This would go on for an eight-week term.

This pilot scheme of Extension Bible Centers is to be started third term, September 1970, in Zambia with Fred Holland as the teacher. Mrs. Holland and Miss Longenecker will continue the resident program.

For transportation the Bible Institute Kombi will be used and temporary equipment will be used for sleeping and camping.

Remember the Glenn Freys, the Fred Hollands, and Fannie Longenecker in your prayers as they meet the opportunities presented by these programs. "He that soweth bountifully shall reap also bountifully."

From Conference and Ex. Board Minutes



Left: Mobile Bible School students at Sitezi with their teacher, Albert Harvey. (During the early part of 1970 the Harveys tendered their resignation from mission work—for family health reasons. Appreciation for their ten years of service was incorporated into the executive board minutes.)

Evangelical Visitor

RECLAIMED

John W. Graybill

LuLu was lost!

—the little black Dachshund that had been a member of our family for about a year, who had won the hearts of the children, and who slept on Ed's bed at night. A door was not fully closed and she had slipped out into the dark. We did not notice her absence immediately. Then we all began hunting her in the dark but we could not find her. Next morning in the rain, we hunted on foot and by bicycle—but no LuLu. Our Japanese neighbors joined in the hunt and were more thorough than we; contacts were made with stores, the police box, city office, and schools in the area and many joined in the hunt.

After eight days of hunting, we were ready to give up; but Barbie said that she would *never* stop looking for LuLu.

Then last night the action began.

About six o'clock a neighbor lady came and told the children that she had seen a dog like ours in the big blue dump truck parked down the street about 200 meters away (a meter is a few inches longer than a yard). Debra and Barbie rushed to the truck, saw a lady sitting inside, but the cab was too high for the little girls to see inside; and they were too shy to ask the lady about the dog. They came back and told their findings. Soon Ed went and did the

same thing, coming back with no dog. Mike then followed and he had courage to ask the lady sitting in the cab if she had a black dog in the truck. Her answer was no!

By this time I was finished taking a shower, and quickly dressed. At the advice of the assembled neighbors, I went to the truck and pointedly asked the waiting lady if she had seen or had a black dog in her truck. "No."

Having more courage than the children, I just kept talking to her about our efforts in hunting for our pet, LuLu. Soon the little shopping basket on her lap began to shake. She tried to hold it still; but as I kept on talking, the head of our dog popped out at the top, in spite of her desperate efforts to hold it down. Seeing LuLu's head, I shouted, "That's our dog, LuLu," and by that time LuLu had jumped loose, come to the right side of the truck where I was standing and begun to lick my hands. She knew her master!

At that moment Ed came running and when he saw LuLu, how his face lit up! You should have seen him — happy, happy boy! I asked the lady if we may have the dog, but she gave no answer. Finally, after a few more minutes, I told her the dog was ours without mistake and I reached into the cab and pulled LuLu out—into the arms of Ed. He ran on home with her and all came running to welcome this dog back. Debra and Barbie were dancing around as if... well, I don't know what. Brenda was not at home. Cille was so happy!

I kept talking to the lady in the truck for awhile and explained many things. I also gave her a gift of appreciation for tending LuLu for a week and then she said that she had been living as our close neighbor but had moved away four days ago. [LuLu had probably not run far

away from home!] They took LuLu with them but had come back to make final settlement with the owner and so had parked for a short time.

This isn't just a dog story!

After supper we took freshly made cookies as a gift of appreciation to the two neighbor ladies who had reported about seeing the dog. The man of one of these houses was very much moved. He took my hand, held it a long time and apologized for our Japanese neighbors being such folk as to tell lies. He bowed very low and felt very repentant, ashamed... But I assured him that this is not a problem of being Japanese but of being a human being. I began talking about the heart of man, its sinful nature, why one lies, and then gave him some Good News—that Jesus—Jesus only—can meet the need of man's heart. This was in the dark out on the street but I had an attentive listener.

An hour later the doorbell rang and the other neighbor, landlord where this lady had lived, came with a big hand of bananas, bowing very low and apologizing for *such* neighbors. I again had a chance to witness. During this conversation the man apologized not so much because this lady had lied several times to us but that he was our close neighbor and did not help us in our troubles. Of course, he did not know about this trouble until it was all over. But through this happening we came to know him and had a good discussion.

It seems the children learned the most from this incident. I believe that for the first time in their lives they had the feeling that they were deceived by a person telling them a lie. They learned the consequences and, I believe, many other things that are always related to deception.



The social contacts by the children open doors of friendship. Here is Debra Graybill's fifth birthday party in full swing.

"My Work Has Changed..."

The long train of gifted men and women who have sacrificed prestige and goodly salaries with alluring "benefits" in order that they may follow Jesus Christ in haunts of sin, disease, and poverty—in the homeland or abroad—still moves on.

"Who patient bears his cross below
He follows in His train."

Mary Jane Shoalts, lately returned to Madhipura Christian Hospital (India) from teaching a medical surgical course to second year nursing students in a Canadian university, wrote in answer to some of our inquiries:

I know that we have felt the benefit of prayers of faithful folks at home, as we nurses have gone through some difficult days lately.

My work has changed to be a lot of "hospital housekeeping" because the present doctor [Dr. Kreider and wife are away at language school] has dismissed all but ten TB patients and has not recently admitted any new patients to the Yoder ward, where there are only two left now. I have had our ward staff doing cleaning, painting, and inventory jobs. We now have all the oldest beds and bedside tables painted white again. The next job they will do is to clean the red betel [leaves chewed and then spit out] stains, oil, and other dirt stains off the walls and window sills of the two ward rooms. You see our patients often forget—at night especially—that they are not at home and then they spit just anywhere. And so it usually means a stain on the wall by their bed, or on the window sill if their aim through the

window was not accurate. The windows in the new ward, still without screens, provide handy doorways for the patients and members of their families. Perhaps you can imagine how the white-washed walls become smooth and dirty and must be scraped and cleaned before the fresh whitewash will stick.

Teaching the Few

I have been having classes with the three ward nursing assistants. So far we have studied admission of patient, bed-making, bathing, simple treatments, and lately we have talked about balanced diets. This is very necessary, because most of our patients' illnesses are complicated by malnutrition. The other week when we weighed the 28 TB patients, we found that only three tipped the scales at 100 pounds; the remainder were under, some down to 70!

You asked about Robert Soren. He is still doing a good job teaching the TB



Robert Soren, trained by Esther Mae Lenhert to give health lessons to TB patients, with his wife and small son.

patients. Our clinic staff take turns presenting a health lecture to the out-patients after prayer each morning. We find that Robert gives the clearest lecture—due, I'm sure, to Esther Mae's (Lenhert) careful instructions.

And a response to the Gospel!

Rasik Lal Tudu, a Santal patient now in the Yoder Ward, has been very receptive to the Gospel message. The other evening when I checked the ward before going to bed, I had a long talk with him and his wife and with the husband of another patient. Rasik had a copy of the Gospel of John from which I read: "Jesus said, I am the way, the truth, and the life: no man cometh unto the Father, but by me." Rasik looked to his wife and said, "Did you get that?" Rasik says that he has accepted Christ as his Savior. I hope we can keep in contact with him after he leaves us.

We Receive Many Appeals--

WHO DOESN'T?

This family's solution may help you. We are reprinting by permission from the Mennonite Board of Missions News (Elkhart), but substituting "Brethren in Christ" for "Mennonite" for clarity's sake.—Page Ed.

"We receive many appeals for donations to various causes. Many of them are from recognized agencies in which we have interest and confidence. Others, though heart-touching, are strangers to us. Whatever we do to them gives us some misgivings. If we ignore them, perhaps we miss an obligation or duty. If we respond, we wonder whether our own mission agency doesn't need the help even more.

"It is known that many soliciting organizations are non-denominational or unaffiliated, use big mailing lists, and have large overhead expense with more than comfortable salaries for officers and promoters. Only a small part of the gift may reach the cause. We know our own agencies operate at minimum overhead."

* * *

We interpolate, quoting from *Christian Life*, April 1970, p. 44:

... Much missionary literature is blatantly dishonest by what is not said. ... Having written a book about the Wycliffe Bible Translators ministry in the Mexican state of Chiapas, I was shocked to see the report brochure of a denomination that claimed credit for thousands of Wycliffe converts in the area and showed pictures of Wycliffe

stations without even mentioning the name of the Bible translation group. (James C. Hefley)

* * *

"To resolve this dilemma we are trying a plan which has reduced our misgivings: When an appeal strikes us as having real need and merit, we explore whether our own Brethren in Christ boards minister to the same need whether it be relief, radio, literature, education, healing, children, old age, evangelism, or whatever. Usually we find that they do. We make a note of the amount we are able to give and then periodically send these amounts to Brethren in Christ Missions or to other denominational agencies. This is usually plus-giving, as we feel our regular tithe should go through regular weekly or monthly channels.

"To see other agencies being supported when our own programs are limited by lack of financial support makes us wonder whether our loyalties are where they should be."

Pulpit and Pew

Camp Meeting Calls

Robert W. McIntyre

Should camp meeting be venerated because of its age?

In the light of the limited use of the average district camp meeting grounds, is it good stewardship to spend thousands of dollars annually on these facilities and services or are they luxuries the average district cannot afford? If a district cannot raise the money to underwrite both a vigorous extension program and the development of a district campground, which should it forego? These questions do not lend themselves to ready answers, but they should not go unanswered by default.

The camp meeting as an institution is more than a century old. Its roots are deep in the frontier days. In 1868 lovers of holiness organized The National Camp Meeting Association for the Promotion of Holiness, which later became the National Holiness Association.

Early camp meetings were replete with brush arbor, tents, plank seats, crude platforms, oil lamps, no musical instruments except easily portable ones. But soon the innovations began: denominational conference grounds, permanent buildings, some of them even winterized; running water; modern sanitary facilities; dustless tabernacle floors; kitchen; even dining rooms and sumptuous meals.

The pioneers who began the camp meeting adapted to the needs and conditions of their time. They tried a new method, and it was successful. Methods may change. Message does not. Message is inspired; it is part of completed revelation. Method is not inspired in the same sense, for it changes with times, seasons, people, places, economics.

Is it time to do something else with the campgrounds? With distances shrinking and more people punching time clocks, should drive-in meetings be emphasized? With more reaching retirement and living longer, should special meetings and facilities for the aged be planned? Should several key buildings on each grounds be winterized to provide for greater use? Could district conferences be held in a series of evening, drive-in meetings, to allow the attendance of responsible men who

might be unable to leave their jobs for all-day sessions?

This much is true: we still need something that does what camp meetings have done across the years. Renewing, refreshing, setting aside time to seek God—these things are scriptural. Peter, James and John didn't stay on the Mount of Transfiguration, but they did go up there. The 120 didn't stay in the Upper Room but they did tarry there.

Camp meetings have built unity through an emphasis of truth. They have helped renew for Christians the sense of conflict, warfare and victory. They have been times of refueling for pastors wearying in the battle line. And many a Christian points back to a camp meeting mourners' bench as his spiritual birthplace.

It is natural that questions be asked, and proper that they be answered. Until God says do it another way, when camp meeting calls—let's go!

Pomp

(Continued from page six)

come and gone. I reflected long on the pomp and foibles of men, and on life.

Said Shakespeare, "All the world's a stage, and all the men and women merely players; each has his entrance and his exit." And the Psalmist says men are like grass that grows up and flourishes in the morning, and is cut down and withers in the evening.

P.S. This evening's paper headlines the visit of Brigadier General Srey Samane to Korea and his coming talks with the Nationalist Chinese government tomorrow. He is personal and special envoy of Cambodian Prime Minister Lon Nol for the establishment of diplomatic relations between Cambodia and Nationalist China. The Chinese government has decided in principle to extend aid to the anti-Communist government of Lon Nol who ousted Prince Sihanouk in a coup last March 18 while Sihanouk was in Moscow.

Churches May Become Ghost Towns

A warning that many present-day churches may become spiritual ghost towns in another decade unless a wave of evangelical renewal sweeps over Protestant Christianity was stated by Dr. Carl F. H. Henry, noted theologian and author.

"Church buildings have kept Christians apart in a supposedly ecumenical age," he remarked, "and pastors might well dispense with ailing Sunday night services, forsaken prayer meetings and endless committee meetings to enable concerned Christians to meet in their homes with near neighbors for repentance and renewal meetings."

The speaker said that "morphological fundamentalism is no asset."

"It is no credit to churches to keep up venerable traditions that now accommodate the indifference of multitudes to the Gospel when there are more vital ways of enlisting them," he said.

Henry said that the Church's one sure road to renewal "is not by some revolutionary detour or by a conciliatory compromise but only by direct return to God's three R's—repentance, regeneration and regathering." He called re-

pentance and regeneration "two of God's supreme gifts to mankind."

Henry emphasized that the Christian church is ordained and constrained to shape its own strategic social witness.

"The Christian vanguard needs to regather for the sake of the world, for life and witness and mission in the world.

"Seeking to impress the modern world either by quantitative massiveness or by donning a revolutionary armor is unbecoming the Church of Christ. In the near future the contemporary Church may well find herself a minority sect in the world, a remnant ignored if not persecuted and despised.

"Christ's Church should herald and reflect the full-bodied truth of revelation and the new freedom, righteousness and joy of life in Christ. Recognized as the new society that privately and publicly owns Christ as coming King, the regathered community by the Spirit's enabling can and should mirror to the world in microcosm the standards and life of the Kingdom of God," Henry asserted.

—EP News Release

This article appeared as an editorial in The Wesleyan Advocate of which the writer is editor.

Sunday School

ARCHITECTURE

Functional and Theological

Joseph R. Shultz

Central to The Brethren Church is the preaching and teaching of the Bible. *Therefore, the pulpit and Christian education have priority in the theology of Brethren architecture.*

When it is suggested that the Word of God has priority in Brethren architecture, it does not mean that there must be a "chancel" with a "mail-order" pulpit at the front edge, with chair behind the minister, and a Communion table in front on pew level. There is much improvement needed in this description. First of all, the Communion table should be on the same elevation as pulpit.

The table is a symbol of the gathered family, with a chalice and tray, a portrayal of "Do this in remembrance of me." "It is not a little disconcerting that while Rome is returning to a more biblical use of the Lord's table, all too many churches are busy decking out their table with brass crosses and candlesticks, available in such weary profusion by makers of religious goods. There is no doubt that this cluttering of tables is done not out of malice, but from lack of information. But does that not make it all the more tragic, that the heirs of the Reformation should through ignorance be contributing to an unbiblical confusion on the Lord's table, while our Roman brethren are in the light of Holy Scripture clearing theirs?" (Bruggink and Droppers, *Christ and Architecture*, p. 40).

In order for theology, liturgy, and architecture to harmonize and be effective in The Brethren Church, the following principles should be considered vital: communion table same elevation as pulpit, table always set away from wall of chancel rail in order for ministering elder to stand behind and face people in ministry, (when a protestant minister turns his back to the gathered community in any act of ministry, he takes the position of High Priest and ignores the

doctrine of the priesthood of the believer), arrange only communion symbols or cross on it, never used as a desk or common flower stand, and use the table in Holy Communion service.

The central place of the preaching of the Word in The Brethren Church has been generally interpreted to place a mail-order pulpit in the center of the chancel. However, preaching can be equally emphasized by size, style, elevation, sounding board, relationship to baptistry and communion table, and proximity to people. In the Church of Scotland where preaching the Word has always been central and emphasized, the pulpit is placed to right of chancel at higher elevation with magnificent wood carvings. In some modern churches, the pulpit is placed down on the level of the people with no one being more than ten or twenty pews away. The size of the pulpit, changes at the point of 200 seating capacity. The architect should design the pulpit to fit the style of the total buildings and furnishings. It is the object that is looked at by more people in the church most of the worship time. Thus, extra care should be used in its design. The synagogue at Capernaum where Christ worshiped many, many times had elaborate carvings which symbolized the truth of God and from which He taught.

Christian education is basic to the theology of Brethren architecture. If we honestly believe that the Word of God must be taught from infancy through adulthood, then buildings must be planned accordingly. Sunday schools are simply one means of Christian education which came very late in the history of the Church.

Building for Christian education must fulfill the basic requirements for each age group. *There is a spiritual truth to be learned at every age level which cannot be learned at any other time.* A true theology for Brethren architecture must include building for educational purposes which is as beautiful, central, and functional as the "sanctuary." Thus, basements, "additions," balconies, kitchens, for Christian Education are all false and conflicting to our spiritual heritage. These types of accom-

modations "teach" both children and adults that Christian Education is second-rate and not very important. These students do not take the admonition of studying Scripture seriously. The Gospel of the Lord Jesus Christ is beautiful, loving, and rich. Ugliness and coldness should be banished from every part of our churches.

Buildings for Christian education should use the modular principle in relation to today's building materials and economy. These modules are definite functional spaces, free from basic obstruction, and having controllable light and temperature. Brethren Churches, generally having smaller enrollments and membership than mainline Protestant or Catholic churches, can then use these spaces according to the changing needs each year. In other words, the smaller church needs greater flexibility because the sizes of the age group vary considerably from year to year. Of course, there must always be the basic units of nursery, youth, and adult provided for. *Integrated flexible* facilities are basic in order to fulfill Brethren heritage. Unobstructed flexible space is particularly important to Brethren churches because of fellowship dinners and Holy Communion services.

Brethren heritage also dictates "family" rather than "formal" atmosphere. Brethren Christian education is built upon family units rather than mass evangelism or community enrollments. Therefore, a common entrance and egress is most important. The "traffic" within the building should lead very naturally from classroom, to worship, to fellowship. The extra space and expense of a common entrance, adequate narthex, wide hallways, are worth every cent of it. People meeting, talking, and fellowshiping is a real and vital part of the Brethren Church. A believer's Church requires that people know one another in order to minister. The entrance and staying of members in a believers' church is primarily the responsibility of the laos, not the ordained clergy!! The ordained are primarily responsible for teaching the "laos."

Specific plans are not included in this brief article. The very thesis of the article precludes "mail order plans." Each local church must study in depth its purpose and needs, and then consult an experienced architect for his help. It is most significant that the sequence of building should be gospel, faith, doctrine, theology, study committee, planning committee, financing committee, and finally, the building committee. In other words, the local church must establish its goals, its program, and outline it carefully before submitting it to an architect for style and architectural design.

This article is an excerpt from The Theology of Church Architecture by the Dean of Ashland Theological Seminary. The references to "the Brethren Church" refer to the denomination with its headquarters, college, and seminary located at Ashland, Ohio.

Y TO O U D T A H Y

Drug-Inspired Suicide

A 20-year old U. of Florida student wrote a letter before taking his own life, in which he recounted his agonizing struggle with drugs. Among other things, he said:

"I had a very bad experience with a drug called mescaline. I have smoked a little pot before—as have many my age—but I tried mescaline only once. Since then I have not been in control of my mind. I have killed myself because I can no longer run my own affairs, and I can only cause trouble and worry to those who love and care for me.

"The drug experience has filled me with fear and doubts of myself.

"Mother and father . . . (get) involved with something, perhaps helping young people, you are both teachers, from making the same mistake I did.

"To those of my friends who might also think about learning about themselves with mind-expanding drugs—don't. Learn about yourself as you live your life—don't try to know everything at once by swallowing a pill."

What It's Like To Be Young Is Different From What It Used To Be

Leon Eisenberg, professor of psychiatry at Harvard Medical School and chief of psychiatry at the Massachusetts General Hospital, Boston, makes this point and others in looking at the causes of student unrest. He finds the brightest, the most committed, the most creative students involved in student unrest because they think university life is "counterproductive" in solving our major social problems. But what of the forces that shape contemporary youth?

1. Biological and social prolongation of adolescence. Biological adolescence begins four years earlier than it used to because of the lowering of the mean age at which puberty occurs. Technological developments in society extend the interval between childhood and adulthood, but in their extended role as students they are given a "moratorium" from the need to assume adult responsibilities. Says Eisenberg:

"Unlike so many of us a generation ago, they are not willing to simply be enrolled in the society made for them by their elders, but, instead, question the very foundations of that society. They fluctuate between moods of euphoria, convinced that they can make a real world of beauty and idealism, and moods of alienation, wanting nothing to do with an ugly reality they despair of changing. It is true that they have not learned the necessity of translating idealistic ambition into effective tactics for progress. But have we?"

2. Students' families are becoming far less important units of social cohesion, as more and more of the roles once borne by the family are taken on by other institutions in society.

3. Young people are segregated into mass educational institutions. Universities are larger and consequently more bureaucratic and impersonal. Students experience disconnectedness from society. Many are "social draftees" for the university rather than volunteers.

4. Joining a common cause is an exhilarating experience because youth feel no immediate usefulness to society and have little to say in controlling the destiny of it. For many in youth protest movements, it is the experience that matters, not the accomplishments. Comments Eisenberg: "In this emphasis on *feeling* lies the threat to the political mechanisms that must be preserved if social change is to be attained."

5. Unlike the last generation, this one rejects ideologies, capitalist and communist alike.

6. There is no reliable data for identifying that fraction of the student population that is "activist," but the significance of student activism is not to be found in the number of students involved. "To the extent that they reflect views shared in some part by a substantial percentage of their fellow students, they speak for some millions of young people. And that is a sociological phenomenon without parallel in our—or any nation's—history," says Eisenberg.

America's Child-Oriented Society Neglects Children

So says Prof. Urie Bronfenbrenner (Cornell, psychology and child development). "It's not that we don't care (about children). It's that the pattern of life in Western society does not permit people to become interested in children." These are some factors he cites:

1. The amount of time spent at work and going to work, and social obligations, exclude time for one's children.

2. The fetish for professionalization—the notion that other people know better.

3. Parents' role is reduced to coordinator of schedules.

4. Without contact with older children or adults, children wind up in an age-segregated group "centering on momentary gratification and antisocial behavior."

5. Result: a generation which has not learned what compassion is—"and compassion is essential for survival."

Prof. Bronfenbrenner advocates neighborhood commissions to find out what the community is doing for its youngsters, where children go when they have problems, and how much time they give to television and reading. "My assumption is that what the commissions discover will frighten the community," he says.

Reprinted from *Youth Today*, Inter-Varsity Christian Fellowship.

Church News

ALLEGHENY CONFERENCE

The Antrim Church reports a Vacation Bible School enrollment of 234 with an offering of \$300 for playground equipment for the Montreal Lake Indian Children's Home. There were 32 decisions for Christ reported.

Pastor LeRoy Walters of the Grantham congregation baptized and received into church fellowship 13 members on the evening of June 14. Pastor Jay Sisco also shared in the baptismal service, baptizing a number from the Redlands congregation, of which he is pastor.

The Hollowell congregation conducted a Vacation Bible School with an average attendance for the first four nights of 438. This congregation reports that two members were received into church fellowship and five received the ordinance of baptism on June 28.

The Fairview Avenue Church, Waynesboro, reports twelve baptisms with four being received into church membership on June 14.

ATLANTIC CONFERENCE

The Elizabethtown Christian Service Brigade recently purchased new uniforms. The money for this purchase was obtained through the sale of submarine sandwiches.

On Tuesday evening, June 16 the Stowe congregation gave a dinner honoring the young people who had returned from college and those who had graduated from high school. Brother and Sister Paul Buckwalter were recently elected to the office of deacon for a second term with this congregation.

CANADIAN CONFERENCE

On May 23rd the Falls View Church, Niagara Falls, held an open house and homecoming. This was held in connection with the dedication of the remodeled and enlarged church, which dedication service was held on May 24 at 3:00 p.m. following an informal fellowship hour. Former Bishop E. J. Swalm was guest speaker with Bishop Roy Sider officiating at the dedication.

Rev. and Mrs. Andrew McNiven, pastor of the Heise Hill congregation, celebrated their 25th wedding anniversary on May 23 with a family dinner and an Open House on the following Sunday afternoon, May 24.

The newly organized ladies group of the Puslinch congregation held their election of officers on June 2. Co-presidents are Janice Burmaster and Judy Dilts with Diane Burmaster acting as secretary-treasurer.

The Rosebank Church held a Bible Conference on May 9 and 10 with Rev. Bruce Urey of Martinsburg, Pa., as guest speaker. Rev. Ralph Palmer of the Fairview congregation, Englewood, Ohio served as evangelist during the period of May 8-17.

CENTRAL CONFERENCE

The Amherst Community Church reports that two families from their congregation are participating in the Friendly Town program this year. Timothy Hood, age six, is staying with Mr. and Mrs. Kenneth Gerber and Stephanie Sheppard, age nine, is staying with Mr. and Mrs. George Mohler.

The Ashland Church welcomed into its membership on June 14 Mr. and Mrs. John Salyer and Mr. and Mrs. Richard Keets. Four children were dedicated in the Sunday morning service on May 10.

The Bethel Community Church of Cassopolis, Michigan held a baptismal service for seven on June 18.

The Leonard congregation joined the Lakeview Community Church of Goodrich in a carry-in supper and farewell for the Walter Lehman family who moved from Dearborn to Pennsylvania June 16, where Rev. Lehman will be assuming duties at the Messiah Home.

MIDWEST CONFERENCE

Mr. and Mrs. Jake Lettkeman of the Bethany congregation were honored re-



cently on their 50th wedding anniversary with a reception given by their children in the Fellowship Hall of the church. About 175 guests shared in this occasion. Mr. and Mrs. Lettkeman are the parents of four children: Alice, wife of Harold Page, Midwest City, Okla.; John, Florence, Ore.; Helen, wife of G. R. Hill, Mulberry, Ark.; and Joan, wife of Jack Hadley, Weatherford, Okla.

Mr. and Mrs. M. G. Engle, Thomas, Okla., members of the Bethany Congregation, observed their 60th wedding anniversary at an open house at their home on May 31. The Engles have been active in church work and for a number of years prior to his retirement Mr. Engle spent several weeks each year assisting in building churches and remodeling work for missions of the Brethren in Christ Church.

PACIFIC CONFERENCE

Rev. H. H. Brubaker, pastor to the shut-ins for the Upland congregation, was called to the Messiah Home in Harrisburg to relieve Superintendent Titus Books, who had suffered a heart attack.

BIRTHS

Akershock: Sandra Lorraine, born Feb. 10 to Mr. and Mrs. George Akershock, Welland congregation, Ontario.

Bare: Rodney Lynn, born June 6 to Mr. and Mrs. Harold Bare, Fairland congregation, Pa.

Empringham: Tammy Lynn, born June 2 to Mr. and Mrs. Jim Empringham, Heise Hill congregation, Ontario.

Eshelman: Renita Kaye, born June 16 to Mr. and Mrs. Charles Eshelman, Jr., Antrim congregation, Pa.

Heisey: Sheldon, born June 5 to Mr. and Mrs. Warren Heisey, Conoy congregation, Pa.

Helman: Vicky Shawn, born May 25 to Mr. and Mrs. Joseph Helman, Antrim congregation, Pa.

Herr: Sheri Leanne, born June 13 to Mr. and Mrs. Alvin Herr, Manheim congregation, Pa.

Hetrick: Krista Lynn born May 25 to Dennis and Linda Hetrick, Palmyra congregation, Pa.



A piano and an organ were dedicated in the morning service at Hummelstown on June 14. The new piano was a gift to the church.

A farewell service was held on June 14 at the Messiah Home Chapel for Lawrence and Shirlee Yoder who left for an MCC teaching assignment in Indonesia. Prior to preparing for this assignment the Yoders had served as pastor at the Union Grove Church near Nappanee, Indiana.

Kelly: Tracy Lyn, born June 18 to Rev. and Mrs. Walter Kelly, San Jose, Costa Rica, where parents are studying Spanish preparatory to serving in Nicaragua.

Lefever: Kimberly Ann, born March 3 to Mr. and Mrs. Parke M. Lefever, Palmyra congregation, Pa.

Ocker: Eldon Ray, born June 10 to Mr. and Mrs. Walter Ocker, Antrim congregation, Pa.

Ocker: Rose Ann, born June 18 to Mr. and Mrs. Earl Ocker, Antrim congregation.

Potteiger: Douglas, born May 27 to Mr. and Mrs. Merritt Potteiger, Jr., Mechanicsburg congregation, Pa.

Schwartz: Steven Lamar, born June 21 to Rev. and Mrs. Glenn Schwartz, Choma, Zambia, Africa.

Speer: Orbie Alfred, born June 8 to Mr. and Mrs. Garland Speer, Bethany congregation, Oklahoma.

Vaughan: Wendy Sue, born May 10 to Mr. and Mrs. Gary Vaughan, Bethany congregation, Oklahoma.

WEDDINGS

Bauman-Martin: Linda Ann Martin, d. of Mr. and Mrs. Walter S. Martin, Elizabethtown, Pa., and David Alton Bauman, s. of Mr. and Mrs. Alton R. Bauman, East Greenville, Pa., in the Elizabethtown Brethren in Christ Church, June 6, with Pastor Glenn A. Ginder officiating, assisted by Rev. James M. Boice, Tenth Presbyterian Church, Philadelphia, Pa.

Becker-Weaver: Connie Weaver, d. of Mr. and Mrs. Charles A. Weaver, Jr., East Berlin, Pa., and Louis Becker, s. of Mrs. Helen Becker, New Oxford, Pa., May 23, by Rev. Roy J. Musser, pastor of Morning Hour congregation, Pa.

Clugston-Schaeffer: Cleo Louise Schaeffer, d. of Mr. and Mrs. Harold Schaeffer, Palmyra, Pa., and Emory F. Clugston, Jr., s. of Mr. and Mrs. Emory Clugston, Sr., Elizabethtown, Pa., June 13, with Rev. Allen Sollenberger officiating in the Conoy Church, Pa.

Cook-Miller: Dorothy Good Miller, and Lawrence Francis Cook, Marion Pa., June 5, by Rev. J. Ralph Wenger, Paramount Church.

Davis-Ridge: Susan Kay Ridge, d. of Mr. and Mrs. Albert E. Ridge, Hagerstown, Md., and Richard Stephen Davis, s. of Mr. and Mrs. Robert Davis, Blue Ridge Summit, Pa., on May 9 by Rev. J. Ralph Wenger, pastor, Paramount Church.

Ebersole-Walters: Mary E. Walters, d. of Rev. and Mrs. LeRoy B. Walters, Grantham, Pa., and John L. Ebersole, s. of Mr. and Mrs. Wayne F. Ebersole, Palmyra, Pa., June 20, with Rev. J. Wilmer Heisey and Rev. LeRoy B. Walters officiating in the Grantham Church, Pa.

Gose-Sisco: Evelyn Leora, d. of Mr. and Mrs. Eilo Sisco, Owosso, Mich., and Mike Gose, s. of Mrs. Helen Gose, Monroe, Mich., June 20, in the Trinity United Methodist Church with Rev. Jay Sisco, brother of the bride officiating, assisted by Rev. Clyde Moore.

Halbleib-Mullican: Nancy Carol Mullican, d. of Mr. and Mrs. Ernest Mullican, Elizabethtown, Pa., and Steven Halbleib, s. of Mr. and Mrs. George Halbleib, June 14, in the Conoy Church with Rev. Allon Dourte officiating.

Henderson-Tatton: Dawn Tatton, d. of Mr. and Mrs. Harold Tatton, and Carman Henderson, s. of Mr. and Mrs. Melvin Henderson, both of Gormley, Ontario, May 16, in Heise Hill Church with Rev. Elwood Flewelling officiating, assisted by Bishop Alvin Winger.

Horn-Harbaugh: Joyce Ann Harbaugh, d. of Mr. and Mrs. Charles M. Harbaugh, and James C. Horn, Jr., s. of Mr. and Mrs. James C. Horn, Sr., both of Hagerstown, Md., June 6, by Rev. J. Ralph Wenger, pastor of the Paramount Church.

Kolaric-Lerch: Barbara, d. of Mr. and Mrs. Marlin Lerch, and Stanley Kolaric, both of Hummelstown, Pa., June 27, by Rev. E. C. Flewelling, pastor of the Hummelstown Church, Pa.

Murray-Myers: Fern, d. of Mr. and Mrs. Daniel Myers, Waynesboro, Pa., and Wayne, s. of Mr. and Mrs. Wayne R. Murray, Chambersburg, Pa., June 20, in the First Christian Church, Hagerstown, Md. with Rev. James Esh, uncle of the bride, officiating.

Risser-Moyer: Betty Ann Moyer, d. of Mr. and Mrs. Raymond H. Moyer, and James W. Risser, s. of Mr. and Mrs. H. Alvin Risser, both of Manheim, Pa., June 6, in the Manheim Church with Rev. Isaac Kanode officiating, assisted by Rev. Wilbur Lentz.

Rotz-Fadenrecht: Anna Beth Fadenrecht, d. of Mr. and Mrs. Bennie Fadenrecht, York Springs, Pa., and Dwight Rotz, s. of Mr. and Mrs. Clarence Rotz, Chambersburg, Pa., May 30, with Rev. Bennie Fadenrecht officiating.

Truscott-Martin: Susan Elaine Martin, d. of Mr. and Mrs. Vernon Martin, Sr., and James David Truscott, s. of the late Mr. and Mrs. Francis Truscott, Wilkes-Barre, Pa., June 13 with Pastor Ralph Palmer officiating.

Sider-Brillinger: Mildred Irene Brillinger, d. of Mr. and Mrs. Roy Brillinger, Gormley, Ontario, and George Arthur Sider, s. of the late Mr. and Mrs. Darius Sider, June 20, with the Rev. Andrew McNiven officiating, assisted by Rev. J. Allan Heise.

Stoner-Longenecker: Eunice Longenecker, d. of Mr. and Mrs. Elmer Longenecker, Mechanicsburg, Pa., and Benjamin Stoner, s. of Mr. and Mrs.

Joseph A. Stoner, East Berlin, Pa., June 13, with Rev. John Stoner officiating, assisted by Alton Longenecker, New York City.

Spurrier-Dourte: Esther S. Dourte, d. of Rev. and Mrs. Eber B. Dourte, Lancaster, Pa., and John Spurrier, s. of Rev. and Mrs. Donald Spurrier, Jermyn, Pa., June 13, with the fathers of both participating in the marriage ceremony.

Walters-Van Kampen: Sylvia H. Van Kampen, d. of Rev. and Mrs. John D. Van Kampen, Phoenix, Ariz., and Dr. Charles A. Walters, s. of Rev. and Mrs. LeRoy B. Walters, Grantham, Pa., June 7, with the fathers of both participating in the marriage ceremony, held in the Grace Baptist Church, Lancaster, Pa.

OBITUARIES

Bohner: David L. Bohner, only son of the Walter Bohners, Hummelstown, Pa., was killed June 23 in an accident at Fort Worth, Texas. His parents and three sisters were anticipating his soon release from the service. The Trefz Funeral Home was the place of the funeral service conducted by Rev. E. C. Flewelling. The burial was at Gratz cemetery.

Gerber: Harry N. Gerber, Palmyra, Pa., passed away June 19 at the age of 64. A native of Greble, Pa., he was a son of the late Franklin and Mary Bross Gerber. He was a member of the Palmyra Brethren in Christ Church. Surviving are his wife, Catherine Zeiders Gerber; two daughters, Dawn and Rosemary, wife of Dale R. Kreider; and one granddaughter, all of Palmyra, Pa.

Funeral services were conducted at the Palmyra Brethren in Christ Church with his pastor, C. N. Hostetter, Jr., officiating. Interment was in Gravel Hill Cemetery, Palmyra, Pa.

Kelly: Guy Kelly was born Jan. 23, 1933 and passed away July 2. He was the son of Wilbur G. and Margaret Kelly. He is survived by his mother of Canoe Creek and a brother and sister, Robert W. and Mrs. Irene Tartaglio of Altoona, Pa. He was a member of the Canoe Creek Brethren in Christ Church. Funeral services were conducted by Rev. Joseph Neumeyer in the absence of Rev. Amos Stern. Interment in the New Canoe Creek Cemetery.

Sadler: Miss Delore V. Sadler, age 54, of Claremont Nursing Home, Carlisle, passed away June 24. She was a member of the Mechanicsburg Brethren in Christ Church. She is survived by four brothers, Erbin, Carlisle; Charles, Mechanicsburg; William, Harrisburg; Sylvester, Mechanicsburg; two sisters: Mrs. Marian Morris and Mrs. Winifred Tanner, both of Carlisle. Services were held at the Myers Funeral Home, Mechanicsburg with Rev. E. H. Wenger officiating. Burial was in the Rolling Green Cemetery, New Cumberland, Pa.

The Contemporary Scene



"In the beginning there was *Orie Miller* and *Clayton Kratz* . . . In Holland in 1945 MCC at one time fed every tenth Dutchman . . . The Volendam was the first transport of its kind to sail from all Europe after the war . . . 2,400 workers have served in 50 years . . . Today's program involves more than 700 workers and annual outlay of over \$5 million in material aid and cash."—Peter Dyck in a fiftieth anniversary address at the MCC Annual Meeting in Chicago, January, 1970.

THE TWO

*Out of the West they came,
The Two.
They saw and felt
they multiplied themselves
and came again.
and again
by sea
by train
by plane.
They shared the pain
of wars:
War I
War II*

*They went home
but they could not rest.*

*For now that eyes
had learned to see
and hearts to pain,
they added
darkskins
to their list of brothers.*

*They came again,
they got themselves
mixed up
with the masses
in the festering East,
and along the Congo
and Amazon morasses
and e'en in prostrate Haiti.*

*They wept
at sight and plight
of fellowmen
—and stayed.*

*Yesterday
hate exploded
at home
The shock
sent youth
to city ghettos,
to Appalachia.*

*And now
at end of fifty years
the extended arms of
The Two
enfold the needy
of the world,
both far and near.*

*It must continue so.
The world is sick
Never
has it needed
more desperately
Christian compassion
Never
have we needed to love
more genuinely
the sick
the distraught of earth.*

—Norman A. Wingert